Let us postpone the problem of the unity of the individual cell. Let us rather set out with the generally recognized fact of the cell as a biological unit, a psycho-physical individual. We may usefully speak of such a unit as a monad, avoiding the usual implication that this word commits us to some particular metaphysical doctrine, but rather implying by the word 'monad' merely the empirically ascertained properties and functions of cells.

There are two distinct lines of biological study, each of which leads us to the view that any one of the higher organisms is a system of monads, or rather a community of monads, and that the life of the organism is the interplay of these many smaller living units.

On the one hand, all orthodox biology points to the truth of the cell-theory of the complex organism. It is in vain that Ritter and other organicists inveigh against the cell-theory as incompatible with the facts of the unity of the whole organism. Our business is to find a theory which shall reconcile and harmonize the two truths; rather than to insist on either at the expense of the other. Sufficient indications of facts which compel us to accept the cellular theory have been made in the foregoing pages. I will add here only the special evidence in its support afforded by neurology and its modern foundation, the neurone theory.

* Neurone * is the name given to each of the cells actively concerned in the very specialized activities of the nervous system, the brain, the spinal cord, the sympathetic system, and the peripheral nerves.

All these parts contain supporting tissues comprising many cells of various types, but all these are quite distinct and readily distinguishable from the neurones. The question